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FAMILY OF CHURCH WORKERS: Bishop Whittemore and two of his children. [see page 21.]

A WEEKLY RECORD OF THE NEWS, THE WORK, AND THE THOUGHT OF THE EPISCOPAL CHURCH

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and
Isabel Wright Squire

GOOD HOUSEKEEPING IN THE CHURCH is all that its title indicates and something more besides. It has been written with the work of the altar guild primarily in mind but it is filled with valuable information for the guidance of parish clergy, acolytes and choir guilds as well. The work of caring for the ecclesiastical furnishings is gone into in great detail and instructions on the preparation and servicing of vestments, linens, hangings and Communion vessels are most explicit and complete. Illustrated. Price, \$1.60

Christian Witness In Communist China

By "Barnabas." The author, whose identity is concealed behind the pen-name of "Barnabas," provides for Western Christians a living picture of Christian witness in China since the assumption of power by the Communist regime. Spiritual Background of Chinese Communism, Moral Smoke-screens, Communist Integrity, Need for the full Christian Faith are among the nineteen subjects that comprise this report. (Published in England) Price, 85 cents

Parish Administration

By Don Frank Fenn. There has been a constant demand for this book to be republished and for this new edition the author (Don Frank Fenn is Rector of the Church of St. Michael and All Angels, Baltimore, Md.) has made some revisions especially relating to the Marriage Canon and Christian Education. *Seminaries, Seminarians and Parish Clergy will be delighted to know this book is available.* Price, \$4.00

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By Frank Damrosch, Jr. The successful author of "And was Crucified" and "The Faith of the Episcopal Church" now turns to a pamphlet for the clergy on the subject of Confirmation instruction. It may be used verbatim or simply as suggestions which each Priest may turn into his own words. Price, 50 cents

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By

CARROLL E. SIMCOX

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LETTERS

The Congregational Minister

MY attention has been called to a paragraph [L. C., January 13th] in "Sorts and Conditions." It has to do with the Church situation at Shelburne Falls in the diocese of Western Massachusetts.

Briefly the situation can be summed up this way. The Episcopal, Baptist, and Congregational Churches of Shelburne Falls have entered into an agreement, with Epis-

copal consent on our part, to employ one man, the Rev. Thomas E. Pardue, a Congregational minister, instead of each congregation obtaining its own clergyman or lay leader. It is the understanding that he is to conduct Sunday union services of the Congregational and Baptist churches, and, in addition, to lead the worship, at another hour, in our own church.

Of course he cannot become pastor of

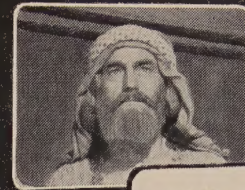
East and West Meet



RNS

Some 200 Eastern Orthodox refugees who arrived in New York City recently were welcomed by a delegation representing Orthodox and other Churches.

The welcome was arranged by Church World Service of the National Council of Churches, Religious News Service reports.



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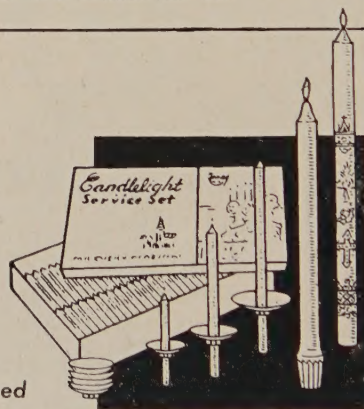
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our congregation without Episcopal ordination. He is soon, however, to be confirmed, thus opening the way for him to become a lay reader and lay vicar. As dean of the Springfield convocation, I shall, according to our procedure, be priest in charge, and a priest will visit regularly to administer the Sacrament.

Mr. Pardue has also expressed a readiness to receive ordination in our ministry, as provided by Canon 36, but that is not of immediate concern. The whole arrangement is tentative, but will, we believe and hope, work out satisfactorily.

(Very Rev.) RAYMOND H. KENDRICK,
Dean, Springfield Convocation.
Springfield, Mass.

Editor's Comment:

Thanks to our correspondent for his further information. The main question about which we were concerned, however, was not literal conformity to the canons but agreement in doctrine. People brought up in the Episcopal Church are instructed according to the Prayer Book on the sacraments, the orders of the ministry, baptismal regeneration, and a number of other points on which Congregationalists differ from Episcopalians. When a Congregationalist minister is presented for confirmation, is he expected to believe the matter contained in the Offices of Instruction?

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

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February

- Fourth Sunday after the Epiphany.
- Bishop Tucker of Ohio retires.
- Town and Country Work Seminar, Province V, Elkhart, Ind. (to 8th).
- Woman's Auxiliary, National Executive Board, Seabury House (to 11th).
- Septuagesima Sunday.
Race Relations Sunday.
Christian Education Division, NCC, annual meeting, to 16th, Columbus, Ohio.
- National Council, Seabury House.
- Arizona convocation, to 14th.
- Southern Brazil convocation, to 17th.
- Canal Zone convocation.
- Sexagesima Sunday.
Brotherhood Week, NCC (to 27th).
- Episcopal Hospital Assembly, Cleveland, Ohio.
Lay conference on Christian and his daily work, NCC (to 24th).
- Presiding Bishop's Committee on Laymen's Work meeting, Greenwich, Conn., to 24th.
Washington's Birthday corporate communion for men.
- Quinquagesima Sunday.
- St. Matthias (transferred from February 24th).
- Ash Wednesday.
- World Day of Prayer.

March

- First Sunday in Lent.
- Second Sunday in Lent.
- Election of Primate of New Zealand.
- Third Sunday in Lent.
- Fourth Sunday in Lent.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
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SORTS AND CONDITIONS

FIRST GOOD NEWS about Bishop Cooper, the Anglican Bishop in Korea, since his disappearance northward in a party of prisoners of the North Koreans, came in an AP dispatch last week. The Bishop's name appeared on a list of 47 internees broadcast on the Pyongyang and Peiping radios. No information was given about the whereabouts and health of the internees, and the list did not include the names of others about whom the UN truce negotiators had been inquiring, including Roman Catholic Bishop Byrne and several Anglican missionaries. At least, the broadcast gives strong reason to hope that Bishop Cooper is still alive. In the meantime, Korean Church affairs are being supervised by Assistant Bishop Chadwell, consecrated recently by the Archbishop of Canterbury.

BAD NEWS comes from England, where Dom Gregory Dix, the noted Benedictine author and lecturer on liturgical subjects, has undergone a second operation for abscesses caused by amoebic dysentery. Seven New York Churches were among friends all over the United States who last Sunday began a Novena for his recovery. Latest information was that his condition was not good.

THERE ARE two diocesan convention seasons in the Episcopal Church—a small one, mostly in warmer parts of the country, toward the end of January; and a large one in May. The shift from January to May has grown from year to year, in spite of the fact that a meeting after the year is five months old weakens the convention's control of the budget. A few dioceses try other months—February, April, October. Maybe some hardy diocese will try to develop a convention that meets more than once a year.

LOUISIANA'S convention was asked by Bishop Jones, January 23d, to give him episcopal assistance in the form of a suffragan bishop. The convention had previously indicated its desire that he make the request. If the necessary consents from bishops and standing committees are received in time, a special convention will be held in May for the election. The convention also set up an episcopal endowment fund.

GAMBLING as a source of Church funds was forbidden by Bishop Bloy in his address to the Los Angeles diocesan convention. Not only sponsoring and engaging in games of chance but accepting contributions from such sources as race track charities met with the Bishop's disapproval. A lively debate on the question of tax support for parochial schools resulted in no action.

MARYLAND'S convention took a number of important actions. The convention authorized legal steps to discontinue the cathedral status of the Church of the Incarnation and to strengthen the status of the executive council as an organ of the diocese. The convention went on record against the Vatican ambassadorship. A clerical salary standard was adopted, providing for \$3,000 a year for a single

man, \$3600 for a married man, \$200 additional for each child, and a minimum of \$500 a year for auto maintenance. Individual parishes were called upon to provide "adequate housing."

A CLOSE CONTEST on the question of petitioning the state legislature to permit civil marriage resulted in defeat of the proposal. The clergy were for it, the laity against it. At present, all Maryland marriages must be performed by ministers of religion.

DALLAS, in its convention, set itself an objective of 5,000 candidates for Confirmation and a fund of \$250,000 for missions and diocesan institutions. A year-long program of evangelism will culminate in preaching missions in Dallas and Fort Worth conducted by the Rev. Dr. Samuel Shoemaker next November. Autumn confirmation classes of all the parishes and missions will be presented together at a gigantic service in Dallas, with bishops of neighboring dioceses being invited to assist.

THESE ARE only a few samples of the activity going in diocesan conventions last week. More of them will be reported in next week's diocesan section.

THE AMERICAN committee for the Japanese Brotherhood of St. Andrew has for many years been the lengthened shadow of two men—Paul Rusch in Japan and Courtenay Barber, Sr., in the United States. This great team was broken up with the death of Mr. Barber last May, but the Committee has reorganized itself and is making ambitious plans for the support of Paul Rusch and the Japanese Brotherhood in 1952. Your reporter had the pleasure of attending the meeting of the Committee in Chicago last Saturday at which Russell O. Lamson of Waterloo, Iowa, was elected the new president of the committee's board of directors, and the Most Rev. Henry St. George Tucker, retired Presiding Bishop, was voted into the new post of honorary chairman. There is much new blood on the committee, and it accepted a capital and operating budget of \$159,420 without a tremor.

"KEEP" will be the new name of the Kyosato Educational Experiment Project, already well known to L.C. readers as the rural Church center in which the Japanese Brotherhood of St. Andrew helps poverty-stricken farmers to help themselves. A total of \$47,527 was given for this and kindred projects in 1951. Among new members of the committee are Bishop Conkling of Chicago, Bishop Emrich of Michigan, Bishop Campbell, Coadjutor of West Virginia, and Mrs. Rollin T. Chamberlin, past president of the national Executive Board of the Woman's Auxiliary.

FOR many years, The Living Church Relief Fund has been one of the sources of income for this significant work of lay leadership for the Japanese Church, and of course it will continue to be so in the future.

Peter Day.

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A. G. Hebert. *Scripture and the Faith*, 75c; *The Bible from Within*, \$1.28; *The Throne of David*, \$2.35

Hoskyns & Davey. *The Riddle of the New Testament*, \$1.57; *The Fourth Gospel*, \$5.10

A. M. Hunter. *Introducing the New Testament*, 57c; *The Work and Words of Jesus*, \$1.85

The Knox Translation of the New Testament. \$1.14

G. H. Lang. *The Epistle to the Hebrews*. \$1.88

T. W. Manson. *The Beginning of the Gospel*. \$1.00

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Children's Behavior Patterns

MANY people think of children's "good behavior" as simply a name for acceptable classroom order. When it prevails, the teacher is "good at discipline," or "doesn't stand for any nonsense." Experienced educators know that, whether the class conduct is noisy or restrained, they must still understand the several behavior patterns of each child. Each is "behaving" in his own characteristic way, no matter how the outward order may be maintained. We know that behavior problems arise from a child's experiences since birth, and are the result of his life with certain adults, in a peculiar setting.

How to use these characteristic actions, and how, if possible, to change them for the better, is part of moral education.

We all tend to repeat the activities in which we have been successful. Why? Because achievement universally yields a sensation of pleasure, and we come back for more of the same. When this is enhanced by social recognition, the efforts will be further increased. Conversely, when anyone fails, he feels hurt, frustrated. Instinctively, he registers the intention that he will not try that again. Thus, many children come to us already damaged and resistant to certain activities we would like them to do. One clue for us is to give such resistant children simple experiences in which they can have the feeling of success, followed by praise. Indeed, for every pupil, notice of any reasonable effort and achievement should be rewarded by recognition before the whole group.

Unquestionably, the key to this whole matter lies along the essential Christian way of love. But real love, as we begin to learn from St. Paul's account, is found to be so complicated, and leads to so many areas of life, that we find we must study much to practice it. Psychologists help by pointing out that love promotes the sense of security. To know that you are loved, that is accepted, and that your love is returned, makes you strong and confident. We now know that noise and rudeness may arise from a child's need for recognition. Or his reticence may be deep rooted in fears.

The good teacher takes notes on her children, either mentally or in her little

book. Each notation under a child's name may seem trivial, but as these accumulate, a pattern is seen, and a need for help. How to render that help, for that child—either personally, or by calling on parents or others—is the teacher's special duty. The teacher should recognize certain common types of behavior:

(1) Resistance to adults. Some children enter school after unfortunate experiences with adults. Through neglect or extreme severity the child may have developed feelings of being unloved. He is in a revolt against adults. The teacher, as another adult, is at first resisted, or regarded with apprehension. The teacher must prove that she is just, fair, and to be trusted.

(2) The withdrawing child. These tend to withdraw from class activity, to fear their fellows. They need the teacher's care more than aggressive children. Their ideas and thoughts are confused, and turned inward. They need the experience of self-expression, of doing original and spontaneous things.

(3) The teaser. Teasing is revealing behavior. It shows the teaser yearns for prestige in his group. Teasing is a short cut to a feeling of power, and of being noticed. He discovers the weak point in another, and plays upon it. Such a pattern needs to be broken up or the child will become unhappy, and become isolated from his group. The cure is along the way of acceptable achievement, and right experiences of leadership.

(4) Aggressive. Look into the home. Very often these children have never known the interest of a sympathetic adult. Therefore they tend to distrust any adult. They desire attention, but do not know how to gain it. These, too, need right outlets for expression, and real friendship.

There are no set rules for the teacher. The best of texts won't tell you what to do. But if you really love your children you will find a way.



FOURTH SUNDAY AFTER EPIPHANY

GENERAL

EPISCOPATE

Bishop Kemerer Improving

Bishop Kemerer, retired suffragan of Minnesota, who suffered a stroke in late December is showing definite improvement in his health, according to Bishop Keeler of Minnesota. A patient at Sheltering Arms Hospital, Minneapolis, Bishop Kemerer is able to sit up now for a portion of each day.

To Puerto Rico and Haiti

Bishop Bentley, vice president of National Council and director of the Overseas Department, will visit the missionary districts of Puerto Rico and Haiti in the near future.

The Bishop expects to leave by air for San Juan, Puerto Rico, on February 25th. He will spend the week in Puerto Rico with Bishop Swift, then go with him to the Virgin Islands for a week's visit, and return to San Juan in time for services on March 9th.

On March 11th, Bishop Bentley will fly from San Juan to Port au Prince to spend three weeks in Haiti with Bishop Voegeli of Haiti. He will visit the missions in Haiti and the Dominican Republic, returning on April 7th.

"Hot Potato Committee"

Usually made up of entries that are routine, even if the acts they record are not, the published record of official acts which every bishop is required by canon law to keep, sometimes yields items of interest out of the ordinary—like that of one bishop, who after several days of intense activity, "tried to spend the day doing nothing, and succeeded pretty well."

In the January 1952 *Bishop's Newsletter*, diocese of Pittsburgh, Bishop Pardue of Pittsburgh refers to his attending on November 27th and 28th a meeting of the Committee of Nine of the House of Bishops—known as the "hot potato committee" because, says Bishop Pardue, "we are given the controversial subjects which arise in the Church as our agenda for discussion and recommendation."

Bishop Pardue continues:

TUNING IN (Background information for new L. C. readers): Missionary districts are, like dioceses, Church areas under the jurisdiction of a bishop. Primary difference is that a missionary district is not entirely self-governing. Its bishop is elected by

"The Committee is made up of men of extreme points of view as well as those who stand in the middle of the road. We have been meeting together now for about six years and it is a great experience of the Christian Gospel in action among divergent, opposite-minded men. At this session we have discussed what is probably the most controversial issue for the entire Ecumenical Movement, and we came out with a unity of mind and a statement which is hard to believe possible. Every man on the committee agreed, although parts of the statement hurt various members of the group. The statement will not be presented anywhere to the public until the next meeting of the House of Bishops at General Convention this coming fall."

THE LIVING CHURCH of October 23, 1949 (Fourth Convention Number) contains this reference to the same committee:

"A report on Intercommunion, the contents of which remain unrevealed, from a Committee of Nine of the House of Bishops, was discussed by the House of Bishops in a closed session, and referred back to the Committee. The report is to be presented at the next meeting of the House of Bishops..."

CONVENTION

Before-Hand Work

The General Convention Office has opened, and the Rev. Dr. Gabriel Farrell has begun his work as Convention manager.

Although plans for the 1952 Convention have been in the making ever since the last Convention, this event marks an important step in the business of preparation. It will be Dr. Farrell's job to keep Convention running smoothly and that means a lot of before-hand work.

Dr. Farrell recently retired as director of the Perkins Institution for the Blind, Watertown, Mass., a position in which he served for 22 years, to join the staff of Episcopal Theological School. The School is releasing him temporarily so that he may devote full time to his Convention duties. His office is located in Boston, the Convention city, at St. Paul's Cathedral.

The Rev. Gardiner M. Day, rector of Christ Church, Cambridge, Mass., an-

the House of Bishops, and its boundaries may be changed without local consent. On meeting certain requirements as to self-support, number of parishes, etc., a missionary district may ask to be admitted as a diocese.



DR. FARRELL: Full time on General Convention.

nounced the opening of the office in an address to the annual meeting of the Church Service League of the diocese of Massachusetts. Mr. Day is chairman of Massachusetts' Committee on Arrangements for Convention.

He said that a distinguished prelate from overseas, whose name he cannot yet announce, will attend Convention's opening service in Boston Garden and give a number of addresses during Convention, which meets from September 8th to 19th.

Mr. Day also announced that the treasurer of the diocese, Philip H. Stafford, now has \$30,000 in gifts and pledges in the 1952 Episcopal General Convention Fund, toward the necessary \$55,000 which it is estimated that the Convention will cost. A diocese-wide offering for General Convention will be held on May 11th. Mr. Day said he was especially pleased about an unsolicited contribution of \$500 from the diocese of Connecticut.

The appointment of chairmen of some of the most important Convention com-

mittees was announced by Mr. Day in his address.

Controller will be Gerald Y. Hills of Winchester; legal counsel, John R. Quarles of Wellesley Hills.

On the housing and registration committee will be John E. Buddington of Melrose; and on the hospitality and information committee, Miss Harriet A. Robeson and Mrs. Frank G. Allen of Boston.

In charge of information bureaus are to be Mrs. Francis B. Moulton and Mrs. B. Harrison Ragle of Boston.

The official reception to be held in the Museum of Fine Arts will have as its chairmen Mrs. Reginald W. Bird and Mrs. Guido R. Perera of Boston; sight-seeing and recreational trips, Miss Dorothy B. Seccomb of Boston; message center, the Rev. Jack Leather of South Weymouth; welcome service committee, the Rev. Chandler H. McCarty of Hyde Park and Donald E. Houghton of Boston; convention exhibits, Nelson Coon of Watertown; public relations, Edmund S. Whitten of Boston.

In charge of the convention issue of the *Church Militant* will be the Rev. Messrs. David R. Hunter of the diocesan Department of Christian Education, and Robert G. Metters of Boston; of the opening service in Boston Garden, the Rev. Gardiner H. Shattuck of Trinity Church, Boston; pulpit assignments, the Rev. Frederick H. Arterton, Belmont; banquets and breakfasts, the Rev. Robert G. Metters.

Arrangements for the Triennial Meeting of the Woman's Auxiliary will be planned by Mrs. Norman D. Goehring and Miss Marguerite Atwood; youth convention by Archdeacon Arthur O. Phinney, executive secretary of the diocesan Department on Youth; and laymen's meetings by Francis A. Parker, Jr., of Marblehead.

DISASTERS

Priests Rush to 2d Elizabeth Crash

By FREDERICK H. SONTAG

Three priests of the Episcopal Church were among the first persons at the scene of the wreck of an airliner in Elizabeth, N. J., January 22d. This was the second such accident in that community during recent weeks. The first was the crash of a C-46 on December 16th, when all 56 passengers were killed [L. C., January 6th].

The Rev. T. J. Hayden, Jr., rector of Christ Church, joined the Rev. Messrs. H. J. Sweeney, Grace, and E. Otis Charles, St. John's, — all of Eliza-

TUNING IN: The Triennial Meeting of the Woman's Auxiliary, held at the same time and place as General Convention, leaves questions of Church government to the men, but makes plans for women's part in carrying out the missionary, social,



N. Y. Daily News

FATHER HAYDEN: For the second time in a month blesses plane crash dead.

beth—in administering absolution to the 23 who died in the plane.

The rites of the Episcopal Church were administered to Judge Robert P. Patterson, former Secretary of War, for whom funeral services were conducted in Washington's National Cathedral on Friday, January 25th; John F. Chester of Syracuse, N. Y., Carrier Corporation public relations director, whose family are communicants of All Saints', Syracuse; and Kenneth Wilson, *Financial Post*, Toronto, who was listed as a Canadian Anglican by press wires.

Victims who were members of the Church were remembered in requiems celebrated at St. John's and Christ Church, the morning after the crash.

Fr. Hayden, repeating the pattern of December 16th, again did not take time off to grab his coat when the accident occurred, and ministered in his cassock until a rain coat was placed over him. He won high praise from local police officials for his alert coöperation. Fr. Sweeney, who was turned back by police at the last Elizabeth crash, forced his way through the crowds this time, and joined the other two priests in ministering unto the dead.

Fr. Charles' telephone line was knocked out by the crash, and this delayed his arrival until he could find out where to go.

The clergy remained on the job till after 6 PM when the last bodies had been removed. Fr. Hayden said that "only a true miracle prevented many deaths in nearby schools, which were narrowly missed by the plane."

One paper said, "Without the protection that policemen, firemen, and many of the volunteers possessed, all stuck to the grim chore until nearly all the bodies were out of the steaming debris."

ARMED FORCES

Dedicated

Chaplain (Lt. Col.) Julian S. Ellenberg, USA, has come back to the United States after two and one half years as senior hospital chaplain at St. Luke's (Anglican) Hospital, Tokyo, which is



N. Y. Daily News

AMONG THE FIRST AT THE CRASH: (from left) LIVING CHURCH correspondent Fred Sontag and Frs. Sweeney and Hayden.

and educational objectives of the Church. A high point of the meeting is the announcement of the total of the United Thank Offering for the three year period (last triennium, it amounted to \$2,000,000). The money is used for missions.

being used by the U. S. armed forces to care for wounded from Korea.

Chaplain[†] Ellenberg has joined the staff of the Chaplain School at Fort Slocum, N. Y., as executive officer.

He wears the Silver Star and the Bronze Star with cluster.

An article commending the work done by Chaplain Ellenberg at St. Luke's and giving some of the history of the hospital which is playing such an important role in the Korea war, appeared in the December 5th issue of the *Christian Century*. The article was written by Harold E. Fey of the *Century* staff on November 10th, while Chaplain Ellenberg was still in Tokyo. Mr. Fey said:

"This afternoon I saw hundreds of wounded American, French, Dutch, Turkish, British and other United Nations soldiers as I made the rounds with Chaplain Ellenberg. Tokyo Army hospital is the largest and probably the best equipped institution of its kind in the Far East, and its corridors and recreation rooms, in addition to its wards, are filled with cots.

"The man who visits almost every patient in the 2000-bed hospital and annex every day and never leaves without a cheery word is Chaplain Ellenberg, an unmarried clergyman, who has learned at least a word or two of greeting in each of the 21 languages spoken by the United Nations forces in Korea. Chaplain Ellenberg went ashore with the first wave of the 4th Infantry Division in the 1944 Normandy invasion and was decorated for his services there.

"Chaplain Ellenberg is as completely dedicated a man as one is likely to find. Seven days a week, often at midnight as well as through the day, he carries the manifold ministries of religion to his young charges. He is perhaps 40 years old, which makes him seem quite paternal to the wounded under his care. Their youth is astonishing, and their faith under his ministry is deeply moving. Many have terrible wounds, since those with more superficial hurts are cared for in Korea. Sometimes several die in a single day, and the chaplain is at their side whenever the call comes.

"The great hospital now called the Tokyo Army hospital was once St. Luke's International Medical Center of Japan, a model institution founded by the Episcopal Church and famous throughout the world. It is surmounted by the cross of Christ, and its cornerstone is inscribed: 'Dedicated to the Glory of God and the Service of Humanity.' It was founded in 1885 in a one-story shack in the part of Tokyo to which foreigners were once restricted. In

1910 after the emperor had given it a gift—the first ever received by a Christian institution from the head of the Japanese state — it began its climb to greater usefulness. Dr. R. B. Teusler, its great developer, raised money in the United States and in Japan, and completed a new hospital in 1923 at a cost of \$500,000. Three weeks later the hospital was entirely destroyed by the great earthquake and fire. A barracks hospital was erected, and the next year that burned down. Yet Dr. Teusler was not daunted, and in 1930 the cornerstone was laid for a medical center which was completed in 1933 at a cost of \$2.5 million.

"Its beautiful Gothic chapel raises its lofty arches over a tier of balconies, so that patients on each floor can attend the services or pray there at any time. The hospital was conducted by Japanese Episcopal priests and doctors during the war. When hostilities ceased it was commandeered by the American army, since the beginning of the Korean affair its facilities have been used to the limit."

DISPLACED PERSONS

Sponsors Needed

National Council's Department of Christian Social Relations is reminding Churchpeople that sponsors for Displaced Persons and Volksdeutsche* are still needed, especially planned diocesan or parish group sponsorship.

As of December 31, 1951, over 3500 individual displaced persons in more than 1500 family units had been resettled or were being resettled by the Episcopal Church in the United States, in cooperation with Church World Service. About 400 units still remained to be sponsored. About 350 units assigned earlier had been rejected for immigration because of health or political reasons.

These figures compare with a total of about 50,000 displaced persons resettled by CWS by December 31st through all participating Churches.

In addition to the 400 units still to be sponsored during 1952, there will be about 250 Volksdeutsche units, which have already been assigned to the Episcopal Church.

CWS estimates that the bulk of the remaining DP's would arrive in January and February since all such visas must have been issued by December 31, 1951, according to law. If the Immigration and Naturalization Service has held up a case, however, extra time for qualification is allowed, so that there will be a

*People of German ancestry and background who have settled in other countries.

trickle of DP's coming through June. Volksdeutsche have a longer time to receive visas.

BSA

Debt Campaign Successful

A special campaign to reduce the indebtedness of the Brotherhood of St. Andrew has been successful, and the Brotherhood is now solvent. This announcement was made at the recent annual meeting of the BSA's national council.

The council voted to hold provincial conventions this year in provinces two, three, and five rather than a national convention. It is the hope of the council to hold a national convention every three years with the provincial meetings in between so that more men and boys may attend large BSA gatherings.

The Rev. Clarence Haden, Jr., addressing the council, took note of the value and need of the BSA in the program of the General Church. Mr. Haden, who is executive director of the Presiding Bishop's Committee on Laymen's Work, said that there is no competition or conflict between Laymen's Work and the program of the BSA.

General secretary Morton O. Nace reported that the BSA now has over 5000 members.

WORLD RELIEF

Chalices for Greece

When Bishop Scaife of Western New York returned from his visit to Greece last year he appealed for chalices[†] to send to the Greek Orthodox Church. The bishop reported that, as of January 21st, 18 individuals and organizations had responded with a number of chalices and patens and \$471.60 in cash (which would buy about eight half-pint chalices). All of the cash came in amounts of \$25 or less, except for \$325.60 from the Woman's Auxiliary of the diocese of Western New York.

PEOPLE

Still a Catholic

The rumor that T. S. Eliot had been converted from Anglo-Catholicism to Roman Catholicism reached the office of THE LIVING CHURCH last week. A cabled query to the Rev. C. B. Mortlock, LIVING CHURCH correspondent for England, brought this reply: "Rumor utterly devoid foundation. Eliot much troubled by wide currency. Deny emphatically."

TUNING IN: †Chaplains in the armed forces are paid by the government and serve under military authority. Churches are assigned quotas in the chaplaincy proportional to their membership in the general population. Each chaplain must be en-

dorsed for service by the Church to which he belongs. †A chalice is a large cup of precious metal, usually with a stem that has a swelling or knop in the middle; it is used for the consecrated wine in Holy Communion.

HUNGARY

Severe Words

Dr. Josef Hromadka is one of the few men from Iron Curtain countries who continued to turn up at meetings of the World Council of Churches. He was expected at the World Council's Central Committee meeting in Rolle, Switzerland, last summer. But he didn't show up. He sent word that he was unable to come because of family reasons.

Recently Dr. Hromadka had some severe words for the World Council. He spoke at a meeting of English and French ministers in Hungary. In that same speech he repeated an opinion that had created a mild sensation when he expounded it at the first meeting of the World Council in Amsterdam, 1948: that it is possible to live a Christian life under Communism.

Dr. Hromadka was invited to speak at the Hungary meeting on the Church's situation in Czechoslovakia. He was invited by the Lutheran and Reformed Church of Hungary, as were the English and French ministers.

According to a report of the Hungarian-Church-Intelligence Service and the "Messenger Evangelique," Dr. Hromadka said:

"Since coming back from America four years ago the whole situation of my people has changed. My family and neighborhood could not continue unnoticed or untouched. . . . My father-in-law having been very rich became now a very poor man. Approaching it from a materialistic standpoint I should not be very much satisfied about this change in our situation, but my generation and that of my children knows that something great is going on. From day to day the basis of our life is opened more and more and we are happy in more than only one respect.

"The Christians in the Western World should know also that we are living in a radical and universal transformation which stands first under the sign of Communism. The Europe of the days before the war has had a break down and it will never get up again. Liberal Democracy and Socialism had their best opportunity after 1918, but they dissipated it and therefore Europe was ploughed up in 1938.

"Surely I don't expect the western Church leaders to become Communists. I myself am not Communist. I am a faithful theologian; but I want to make it very clear to you that all anti-Soviet efforts come to naught. You should see that you strengthen Communism in trying to destroy it with atom-bombs or through war!

"All the time I am really dismayed when I hear the prejudice of the western Christians that we can't live a Christian

life under Communist system. The truth is that I am very happy in this system having a possibility to serve my Church in faithfulness. . . ."

In his criticism of the World Council of Churches Dr. Hromadka indicated his agreement with Bishop Beretzky of the Reformed Church of Hungary, who resigned as a delegate to the World Council at the Central Committee meeting last summer. The Bishop resigned in protest against the Council's action at Toronto approving the United Nations' stand in the Korean crisis. Dr. Hromadka criticized the World Council for its attitude toward Korea and noted that it had not acted on the Hungarian Church's proposal that the Council should oppose German rearmament and urge reception of Red China into the United Nations.

AFRICA

New Diocese, First Bishop

The Rt. Rev. Leslie Stradling, Bishop of Masasi, has been appointed first Bishop of the newly created diocese of South-West Tanganyika," according to the *London Church Times*.

Anglo-Swedish Relations

The synod of bishops in the province of South Africa has resolved to recognize the orders of the Bishop of the Church of Sweden in South Africa, and of the priests ordained by him personally, according to the *London Church Times* of December 14, 1951.

But the synod has expressed considerable doubt concerning the orders of the African clergy, in general, of the Church of Sweden in South Africa, and has therefore ruled that there can at present be no general intercommunion.

Communicants of the Church of Sweden in Africa, the *London Church Times* continues, may be admitted to communion in Anglican churches if temporarily deprived of access to their own, but must receive episcopal confirmation if they wish to become Anglicans.

KOREA

Worth-While Ministry

His long, perilous trip over three high mountains in Korea to First Marine Division headquarters for a celebration of the Holy Communion recently was well worth the effort, Chaplain William H. Weitzel decided.

Chaplain Weitzel has been in Korea since early last September, and he is accustomed to making long, perilous journeys to exercise his ministry. But a Marine lieutenant made the trip to First Division Headquarters especially worthwhile.

After the service, writes Chaplain Weitzel, the lieutenant "came up to me and said, 'Chaplain, you don't know how much this means to me. This is the first time I've made my Communion in nine months.'"

"It's things like that," says Chaplain Weitzel, "that make me glad I'm here."

The Chaplain writes that he is not on the front line, "although our units are very close. We can hear the artillery fire from here. Our companies are widely scattered, so I must travel a great deal. . . . about 700 miles in 15 days. The roads are all unimproved—in fact only recently made—all dirt, many curves and very narrow.

"We are high in the mountains, and the roads are all along the sides. One wrong turn and there is nothing between you and a 7800 foot canyon below. The wheels of the jeep are about 12 inches from the edge of the canyon.

"The Korean carpenters have made me a beautiful pulpit, lectern," and prayer desk. It is very touching to see how reverent and devout the Christian Koreans are."

Chaplain Weitzel conducts about 34 services each month, and travels over 1540 miles throughout Korea to do so.

Before going into active service with the National Guard, he served the parishes of St. Mark's, Northumberland, and All Saints', Selinsgrove, Pa.



CHAPLAIN WEITZEL: After perilous journeys . . .

TUNING IN: ¶ Africa, second largest continent, contains two Anglican provinces—South Africa, and the newly created province of West Africa. In addition there is one American missionary district (Liberia) adjoining West Africa, and there are

several English missionary bishoprics in east Africa which are not included in any province. Such is South-West Tanganyika. ¶ A lectern is a reading desk from which the lessons are read in Morning and Evening Prayer.



Church and School:

RIVAL MORALITIES

By Neal Frank Doubleday

Professor of English, James Millikin University

WE have long been accustomed to think of church and school as co-ordinate agencies for good. It is a comforting assumption, but it needs some examination. In the moral development of boys and girls from the homes of the unchurched, the public school is obviously the dominant agency. But we need to consider whether, with boys and girls from Christian homes, the church is not actually subordinate to the school.

The public schools have in the last generation enormously increased their functions. Indeed, they fulfill functions that Churches have relinquished to them, and they have accomplished good things. It is, for instance, quite obvious that public schools in some places have done more toward good race relations than the Churches have.

Nevertheless, the increasing influence of the public schools, and their acceptance of wider and wider responsibility for the life of young persons, sets Christian people a problem. And the problem is so pervasive—it extends so far and has built up so gradually—that it is hard to see in its wholeness.

Yet one aspect of the problem is plain enough when we come to think of it. As any parent must be aware, the public schools intend increasingly to absorb and dominate the life of the child. There is

even, in some quarters, the conviction that ideally the school should direct the life of the child in the summer months, and this conviction is on its way to becoming concrete in accomplishment.

Now the position of educators who cherish such ideals is not easy to answer. Suppose you were to protest to a school administrator. He would point to neglected and sadly underprivileged children, and ask you whether it was not better for them to be controlled by the school than influenced by street and home.

SCHOOLS VS. COMICS

If you answered "Yes, it is better," you might possibly be right. But, without quite intending to, you might also be agreeing that children in general ought to have their moral characters formed by the public schools. And we all know persons who already have relinquished—perhaps without meaning to—some of their responsibilities as parents and Christians to the public schools.

Just the other day an intelligent, Churchgoing woman in comfortable circumstances remarked to me that she thought it better for her daughter to spend the summer looked out for by the public schools than to spend it reading comic books. So it may be—but for

her daughter the alternative is not a necessary one.

The proportion of the child's life the school takes up—and if educators have their way, that proportion will increase—is an important matter to Christians. At the very best the Church has relatively few hours in the child's life, and no great part of these is devoted to instruction.

Recently I found myself heartily agreeing with an article about Sunday school teaching, until I remembered—what the author was ignoring—that his program was to be accomplished in periods perhaps a half-hour long, and not on all the Sundays of the year. If the child devotes nearly all his time to school and school activities, he may very naturally decide that what so involves him is important, and that all else is secondary.

Moreover, in the public school, boys and girls live in a child's world governed by a few adults who are sometimes adapting themselves to the child's point of view, and sometimes busy about developing the child's point of view as their educational theory teaches them. The slowness with which boys and girls of today become intellectually mature is the inevitable result of the excessive segregation of generations to which our very concern about youth has led us, not only in schools but through all sorts of youth activities.

A FRIENDLY CLIMATE

But the problem is not only in the public school's increasing encroachment of the child's time, or in the segregation of generations. Public schools are by law and custom secular, even though some

TUNING IN: ¶ The Book of Common Prayer (p. 295) says: "The minister of every parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the youth of his parish."

Presumably such teaching is to be based upon the Offices of Instruction, to which this rubric is appended. In practice, however, the "minister" usually delegates this to the Sunday school of which he is spiritual director.

individual teachers and administrators are also influenced by Christian thought. Now of course if the schools were devoted exclusively, or even primarily, to training in the fundamental skills, Christians might accept their secular nature as inherent in their function.

But educators—from their point of view with the best of motives—conceive their function as the building of a certain kind of character, and are as much concerned with morals and manners as they are with arithmetic. A commission of the National Education association recently stated: "We believe that public schools can and do effectively promote moral and spiritual values. By so doing they create a climate friendly to religion." The commission would reinforce the assumption we have so long and so easily made: that church and school are coördinate agencies for moral good.

But what we must realize is that professional educational thinking in morals is secular thinking, and that since it is, Christian people will not always agree with it, and must not. For a long time, for instance, the philosophy of John Dewey, opposed at many points to Christianity, has been the basis of much educational theory. Filtered through professional courses in education in schools and colleges, this philosophy has influenced many teachers who may not recognize John Dewey's name. Now professional educational thinking tends to promote its own moral ideas. More than that it attempts to develop in the child the character of which it approves.

Increasingly public school policy makers become what Mr. C. S. Lewis[¶] calls "conditioners"—persons who decide on what they believe to be an expedient moral character, and condition boys and girls in that character. The conditioners, according to their lights, may mean well; and of course it may happen that what they deem expedient will sometimes seem to resemble Christian moral principle. But the conditioners, as typical secular thinkers of our time, operate not only outside the Christian tradition, but outside traditional moral law. They are, to be sure, moralists of a sort; but they are devising a morality, and they have an unexampled opportunity to produce it in the human race.

"THE WELL ADJUSTED PERSON"

This artificial character—this character that seems expedient to the conditioners—may be given high-sounding names. We don't hear as much as once we did about "leadership qualities"—perhaps people have come to realize that the term often meant a hard acquisitiveness and a ruthlessness overlaid with a certain social competence. We still some-

times hear of "education for democracy"—which means a multitude of things.

Some of the names for the character conditioned according to the artificial moral law betray themselves: there is, for example, that appalling term, "the well adjusted person," which can only mean the person whom other persons have adjusted or conditioned according to their will. As Mr. Lewis points out,* if you do not let the concept "it is good" stand—that is, if you do not recognize the sanction of a universal moral law outside of ourselves—the only other motive with power left is "I want"; and at last the "I want" of the strongest or the most subtly persistent will dominate. We end up with secular authority.

Yet good people, unaware of the problems in teaching, constantly urge that the schools increase their now overextended functions. Everyone has heard it urged that the schools must "teach children to think" about political and social matters, matters that are ultimately moral. But the line between indoctrination and instruction is at best difficult to maintain.

Indoctrination is not necessarily dogmatic insistence on particular ideas. Indeed, it is in the long run more efficient when its ideas remain vague to the in-

**The Abolition of Man*, by C. S. Lewis, seems to me a vital book, one which should be known to all Churchmen. I am, in this article, much in debt to it.

doctrinated, and when the conditioner works with a set of attitudes toward his notion of the expedient character—toward, perhaps, the "well-adjusted person." The layman in educational matters fears, if he has any fears at all, the particular teacher who may promote his own ideas and beliefs. But conditioning is not accomplished by individuals working alone. It is accomplished by a number of teachers passing along attitudes of whose import they may be very little aware.

SOME THINGS DON'T WORK

Now I would not be misunderstood. Classroom teachers are for the most part sincere, hardworking persons, doing a hard job the best they can. It is true that everywhere we hear complaints from parents, from college teachers, from business men, and even from persons in the public schools, that the high school graduate has far too little skill in reading and writing and arithmetic. But these academic deficiencies of the public schools are largely the result of the multiplication of their aims. The awareness on the part of parents and public of the failure to impart fundamental skills may finally lead to an awareness of the full intent of public education.

Nor are classroom teachers consciously a part of a conspiracy to make secular ideas dominate. But often they do not

PARCEL POST

(a confirmation gift)

THIS package for Miss Christian; she
Lives on the street called Charity[¶]
In Churchtown, in the State of Grace,
Continent of Everyplace;
Solar system Trinity;
Universe of Perfect Love—
Care of Mind of God above.

(Charges guaranteed. Contents:
Faith and prayer and sacraments.)

LOUISA BOYD GILE.

TUNING IN: ¶ C. S. Lewis, a professor at Oxford University, is the author of many books, both fiction and non-fiction, on religious themes. His books are unusual in that they are simple enough for the uninitiate and deep enough for the

expert. ¶ Charity, the greatest Christian virtue, is love toward God and one's neighbor, not the giving of handouts to the poor. In common usage it has come to have the latter meaning because such giving is supposed to be inspired by a loving spirit.

have enough education in the real sense to criticize what they have been taught in professional "education" courses — except as they learn by experience that certain theoretical classroom procedures don't work. The artificial morality we must fear is designed by professional educational thinkers, textbook writers, and curriculum builders; and sometimes teachers are as much victims of it as their pupils.

I believe that Christians must see that the intent of public education is at many points really different from the aims of Christianity, and perhaps ultimately hostile to them. But I think, too, that Christians must in all humility realize that the inflation of the intent of the public schools could only have come about as Churches relinquished their responsibilities to the public schools.

Perhaps the moral ideals of the public schools are as good as we have any right to expect secular ideals to be. But we have no right to assume that we approve of secular ideals we have not examined, and we know that secular morality is always in some sense opposed to Christian morality. But the crux of the matter is this: suppose that this secular morality is, as secular morality goes, unexceptionable. The procedure itself is dangerous and liable to continual misuse. For this secular morality will depend upon what individuals in positions of educational authority believe life should be made.

If the conditioners succeed, their product will be uniform entities of character, well-adjusted to an expedient state and ideal of life. Certainly society on its level should be a community, a body of members, as the Church on its level is a body of members. But we shall never have anything like a community in that sense if the conditioners have their way, for they can form only like, conditioned units.

In their efforts to form an expedient character the public schools have more of boys' and girls' time, more facilities, and — we may fear this is often true — more interest than Churches have. The schools have, too, the advantage of social pressure and the child's instinct for conformity. There is no possible solution to the problem until Christians understand what the problem is. There is, I think, no immediate possible full solution. The first thing necessary is to realize that the children of Churchmen[¶] are subject to the confusion of rival moralities. But there is a comfort. Churchmen can see to it that the child feels himself, and in fact is, a member of his parish and the Church. If the child really has that membership, secular conditioning will forever fail.

TUNING IN: ¶ Churchman ordinarily means a member of the Church of England or some Church in communion with it, including the Episcopal Church. More recently, in U.S.A., "Churchman" has also been used to mean an active member

"And a little child shall lead them"*



THREE years ago, through the vigilance of a sexton,[¶] a little girl of eight was introduced to an Episcopal Church Sunday School. She fell into the care of a teacher gifted with something more than a knowledge of modern teaching methods and projects. From her, she learned the love of God and His Church. So real was the girl's experience that within the year she had shared her discovery with her parents, and opened the way for them to be received from the Roman Church (Her father has since become a vestryman).

When she began her second year at Sunday School, she brought with her a boy five years old, who had attached himself to her like a shadow. He was the son of a Methodist mother and of a brilliant Jew who was studying for his doctorate at Yale University.

At the end of that year, the boy's father wrote to the Sunday School teacher:

"Before leaving New Haven, my wife and I want to thank you for the training our son, Stevie, has received in St. John's Sunday School. You have succeeded in laying in him the groundwork of a true religious belief, a basis from which he will be able, if we can only continue the work you have begun, to build his life on a foundation unmatched in this era of doubt and cynicism. We shall try to keep alive in him the basic tenets and faith you have created."

When the family arrived at Gainesville (the father had been appointed to the faculty of the University of Florida), Stevie and his mother were befriended by a couple from the father's department at the University. They took them to the University Chapel of the Methodist Church. They went three times, once with the father. But one shopping day, Stevie and his mother came upon a different church. Said Stevie, "Mamma,

that's a nice church, and it's open; let's go in and say our prayers."

They went in, knelt, and said their prayers. Whispered Stevie, "I like this church, and here is where I want to go."

That night the father said the same thing. Stevie was enrolled in the Sunday School of Trinity Parish, and the parents enrolled themselves in the Confirmation Class. In November Stevie and his father were Baptized; next month Stevie's mother and father were Confirmed.

Wrote Stevie's mother to the priest in New Haven:

"Your predictions about our reaction and attitudes towards the Episcopal Church were quite accurate. Both my husband and I feel that we receive little satisfaction from the emphasis on the social aspect and mission of the Church formulated by some of the protestant denominations.

"It is not that we can see no social mission for the Church. On the contrary, we do. But we believe that this mission can be accomplished only by first building a foundation of true Christian belief and worship; and it is in this respect that we feel at home in the Episcopal Church. As my husband puts it quite bluntly, he can get all the sociological treatises he needs from his colleagues at the University."

The little girl in New Haven had initiated the reception of her Roman parents, the Baptism and Confirmation of a Jewish father, the Confirmation of a Methodist mother, and the Baptism of little Stevie. Two families were united in the Church through her influence.

Just before her own Confirmation, the Bishop of Connecticut sent for her, congratulated her on her good work, gave her his blessing, and heard her say, "Thank you very much, Sir, I only hope that I can bring many more people into the Church."

*Adapted from the *Connecticut Churchman*.

of any Christian body. ¶ A sexton is the man who takes care of a church. It is a short form of the word "sacristan" which usually means a person who takes care of the things pertaining to the altar and the priest's vestments.

Mixed Marriages

ONE subject on which the authorities of almost all religious bodies are agreed is the undesirability of marriages between men and women of different faiths. The Roman Catholic code of canon law makes it quite explicit: "Everywhere and with the greatest strictness the Church forbids marriages between baptized persons, one of whom is a Catholic and the other a member of a schismatical or heretical sect; and if there is added to this the danger of the falling away of the Catholic party and the perversion of the children, such a marriage is forbidden also by the divine law."

Anglican and Protestant authorities do not commonly talk in such harsh terms as schism, heresy, and perversion, but their feeling against mixed marriages is often equally strong. In our own communion, both the Lambeth Conference and the General Convention have adopted resolutions condemning mixed marriages. The wording of the resolution adopted by General Convention in 1949 is quite as explicit as the Roman prohibition:

"Resolved . . . that this Convention earnestly warns members of our Church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept; and, further, because the religious system, education, and spiritual training of their children by work and example is a paramount duty of parents and should never be neglected nor left entirely to others, we assert that in no circumstances should a member of this Church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another communion."

Despite these official policies, mixed marriages are frequent, and appear to be growing in public acceptance. A survey recently made by the American Institute of Public Opinion showed that a majority of those questioned approved marriage between young people of different religious faiths, although only four out of ten felt that such a marriage has a good chance of turning out successfully. Curiously enough, Roman Catholics exceeded Protestants in approving mixed marriages—Roman Catholics voted 59% in favor, 32% opposed, and 9% undecided; Protestants voted 52% in favor, 37% against, and 11% undecided. Younger people, between 21 and 29, approved mixed marriages almost 2-to-1.

In a study made by a Roman Catholic priest, the

Rev. John L. Thomas of St. Louis University (published in *American Sociological Review*, August 1951; summarized in *NCC Information Service*, December 22, 1951), "the most conservative estimate" of all mixed marriages in which Roman Catholics are involved "would place the total rate at over 50%." Considering the stiff official view of the Roman Church, this is an astounding admission. Moreover, Fr. Thomas believes that mixed marriages will increase, for the following reasons: (1) It will be increasingly difficult for ethnic groups to maintain their isolation; (2) mixed marriages have a cumulative effect; (3) the attitude of young people, both Roman Catholic and Protestant, seems increasingly tolerant; (4) the family and the Church have less control than formerly over youth.

Dr. David R. Mace, in an article published in the *Woman's Home Companion* for July, 1951, and condensed in the *Reader's Digest* for October, quoted a YMCA survey indicating that only 34% of the children of mixed marriages between Roman Catholics and Protestants were practicing members of either faith. Differences in religious attitudes, he pointed out, are fundamental differences, and always imply wider areas of conflict. Church loyalties and family loyalties will usually clash, he observed, and the up-bringing of children presents constant and frequently insoluble problems.

MUCH of what Dr. Mace writes is generally true; but religious differences are only a part of the picture. The successful marriage is built upon an intricate pattern of congenial relationships, and upon a mutual willingness to make such adjustments as may be necessary to each other's personality. Generally speaking, young people of similar religions, economic, racial, national, and social backgrounds have the best chance of contracting successful marriages. Differences in any of these factors are likely to prove difficult hurdles, and the more such hurdles there are, the more difficult it is to leap over them and achieve success in marriage. But they are not impossible hurdles, and if the parties to the marriage face them frankly and fearlessly, preferably before they are married, the chances of solving the difficulties are relatively good.

The Episcopal Church is particularly qualified to help its members, and others, in finding a solution to the religious problem. With its combined Catholic and Protestant heritage, it has points of contact with both backgrounds. We have seen no scientific study

of the relationship of this Church to the problem of mixed marriages; but in our own experience we have known many instances in which the Episcopal Church proved an acceptable meeting ground for those of mixed religious background — Roman Catholic, Protestant, and even Jewish.

For the Episcopal Church does not ask those who come to it to repudiate their previous religious experience, but to add to it new treasures derived from many sources. The Protestant is not re-baptized, nor the Roman Catholic re-confirmed. Each finds within its fold things both familiar and unfamiliar. And often the husband and wife of widely differing religious background find that both can be at home in the Episcopal Church, and can bring up their children in the happiness that only spiritual harmony in the family can bring.

GENERAL Convention was quite right in warning Churchmen against premarital agreements to bring up their children in another religious system. The signing of such a pledge is morally wrong, if the signer is convinced that his own communion is a part of the One, Holy, Catholic Church. It would be equally immoral for the Church to require any such pledge from non-members marrying communicants of the Episcopal Church. Indeed, such a pledge is usually signed under conditions of mental stress making it virtually a forced promise, and therefore one not to be considered binding in the light of subsequent clearer judgment.

But we do not think that mixed marriages, between Episcopalians and Protestants, or between Episcopalians and Roman Catholics, are necessarily to be condemned. The religious difference is one that must be faced, prayerfully and earnestly, before marriage. It should be resolved if possible by agreement on a common religious loyalty; if that is not possible, then by agreement to respect each other's convictions, and to review the situation frequently, and especially when the first child is born. If this is sincerely done, the grace of the Holy Spirit operating through the sacrament of Holy Matrimony can be trusted to lead to a solution that will make for a harmonious family life.

The really important thing is that the problem be recognized, and that the husband and wife learn to pray together, respecting each other's convictions and trying to find the way to harmonize them without violating the conscience of either. There is a great deal of truth in the saying that a family that learns to pray together is likely to stay together.

The Episcopal Church also has much to offer to those outside its fold who have contracted mixed marriages. We could cite many Roman Catholics and Evangelical Protestants who have found a common home in the Episcopal Church, where both their traditions are respected and enriched. We could cite Jewish members of mixed marriages who have found

satisfaction in a Church that proclaims the coming of the Messiah foretold by the Old Testament prophets, and in which the Liturgy draws heavily on the sacred literature of Judaism, fulfilled by the revelation of the Son of God who was also the Flower of the Hebrew race.

Recently the *Connecticut Churchman* told a true story (see page 13 of this issue) of a little girl in Sunday schools in that diocese who brought not only her own family but another mixed family into happy fellowship in the Episcopal Church. Her parents were former Roman Catholics who had fallen away, but who found a new Catholicity in the Episcopal Church, her father eventually becoming a vestryman. When she was in her second grade she brought to Sunday school a little boy, son of a Methodist mother and a Jewish father who was studying for his doctor's degree at Yale. When the boy was baptized, his father was also baptized; later both father and mother were confirmed. The mother wrote to the rector:

"Both my husband and I feel that we receive little satisfaction from the emphasis on the social aspect and mission of the Church formulated by some of the Protestant denominations. It is not that we can see no social mission for the Church. On the contrary, we do. But we believe that this mission can be accomplished only by first building a foundation of true Christian worship; and it is in this respect that we feel at home in the Episcopal Church."

Through the influence of this little girl, before she reached the usual confirmation age, two families found "a foundation of true Christian worship" and of harmonious family life in the Episcopal Church, coming from such diverse backgrounds as Rome, Protestantism, and Judaism. She knew nothing of canon law, or of the resolutions of General Convention; but she knew what it meant to bear personal witness to Jesus Christ, and her witness was richly rewarded.

MIXED marriages can result in the loss of faith on the part of one or both parties, and in an unhappy marriage. But they can also lead to highly successful marriages, and to a great increase in the faith of both parties, and of the new family. It all depends on how the mixing is done. If the right spiritual ingredients are properly blended, and the mixture stirred by the grace of the Holy Spirit in a truly sacramental marriage, with a common Church life, the result can be something very wonderful and enduring.

Perhaps there is no fool-proof recipe for a successful mixed marriage. But here is one that we offer with confidence, because we have seen the successful results that it has produced in many lives:

Take two young people, of sound and mature religious and moral convictions. Separate out any prejudices and intolerance. Mix with prayer and good will, strongly flavored with mutual love. Add the salt of self-discipline, the pepper of zeal and

enthusiasm, and the spice of good humor. Measure a generous leaven of sound common sense, and pour over them the blessing of Christ in His Church. Stir well, until all ingredients are thoroughly mixed; then put them into a hot oven of faith and leave the rest to the grace of God.

Universal Military Training

WE ARE deeply concerned over the unrealistic way in which many Churches and religious organizations are opposing Universal Military Training. Aside from the out-and-out pacifist opposition, most of the objections to U.M.T. seem to be based on the considerations that it is morally bad for the individual, that it will tend to regiment our young people, that it will seriously interfere with their education, and that it represents an unwarranted departure from American traditions. Let us take a brief but hard look at these objections.

1. *That it is morally bad for the individual.* There is always danger to the morals of young people when they are subjected to intensive training for a part of the time and then turned loose in nearby towns for unsupervised weekends. But the present U.M.T. plan recognizes this danger, and guards against it as fully as possible. Actually chaplains and other spiritual and recreational leaders will have more opportunity to exercise leadership among the young men undergoing training than they do with the same young people in high school, college, or in their first jobs. U.M.T. can prove to be a constructive moral force of great value, if religious leaders will cooperate instead of opposing it. As to the training itself, we are not aware that the ex-G.I. has any lower moral standard than his neighbor, who has not had military service. "By their fruits ye shall know them."

2. *That it will tend to regiment our young people.* We cannot conceive that six months of U.M.T. training will result in regimentation. Indeed, it may well strengthen self-discipline, which is greatly lacking among our young people today. And it should give them a greater feeling of respect for our nation and its democratic institutions, which they are being trained to defend. An additional safeguard against regimentation, under the present plan, is the fact that U.M.T. will be under civilian control.

3. *That it will seriously interfere with their education.* On the contrary, we feel that the knowledge that a young man will have to serve six months upon becoming 18, or graduating from high school, will enable both the individual and the schools to know what they can count upon, and to plan accordingly. At present a young man who goes to college is constantly living on borrowed time, not knowing when the draft board will interrupt his studies. It was not entirely in jest that a college daily, in its final issue last spring, cautioned its readers to "guard your health, and not walk too near your draft board," lest they find them-

selves unable to return to their studies in the fall. Moreover the present tendency to defer the best students and draft the less fortunate ones is neither fair nor democratic.

4. *That it represents an unwarranted departure from American traditions.* This, it seems to us, is the best argument against U.M.T. But the catch is to be found in that word "unwarranted." We are not living in a peaceful world, nor are we likely to do so as long as Communism remains a threat. It is no longer possible for this nation to "spring to arms" when attacked. If it is to avoid attack, it must be strong; it must have the arms in advance, and its young men must have the basic know-how in order to be able to use them effectively before it is too late. We cannot again count on other nations to hold off the foe until we are ready to meet him.

Universal Military Training is expensive—but it would be far more expensive if this nation were caught off guard by a sudden blitz attack. It is more true today than ever before that the price of liberty is eternal vigilance. In terms of the second half of the 20th century, that means that every American must be ready to defend his country against attack, and to find his place in the hour of need. For some of us, that means service in the armed forces or their reserve components; for others, a place in civilian defense. For our young men, after the immediate necessity of the draft is over and before we can afford to relax our vigilance, it must mean some form of Universal Military Training. Anything else, we fear, is less than realistic, and is in fact an invitation to take advantage of our unwillingness to face the grim facts of contemporary life.

Ministry in Disaster

DISASTERS in travel by land, sea, and air seem to have been especially prevalent of late. The marooned streamliner in the Donner Pass, the heroic saga of Captain Carlsen and the *Flying Enterprise*, and the crashing of several huge transport planes have made headlines from coast to coast, and have filled the newspapers with stories of tragedy, of heroism, and of self-sacrifice.

Less celebrated, but often no less self-sacrificing, are the stories of the rescuers who have braved cold or heat, fire or storm, to bring aid to the survivors, or to provide what they can of dignity for the bodies of the dead. And far from least among these are the priests of the Church, and the clergy of other communions, who have administered last rites to the dying and the dead, often at the price of exposure and exhaustion for themselves.

The latest such story comes from Elizabeth, N. J., where for a second time in a few weeks a plane has crashed in an unsuccessful approach to the Newark Airport. Three of the clergy of the Episcopal Church were at the scene of the crash within the hour, not as

sightseers but as men of God to give comfort and absolution, and to commend the dying and the dead to the mercy of Almighty God.

Some of the victims were Episcopalians; and their families will always have the knowledge that their Church sped to be with their loved ones at the time of their tragic death. Others belonged to other communions and faiths, or to none; but the Church did what it could for them, too. This is a high example of the ministry of the Church to "all sorts and conditions of men" in the time of their great need.

This is an important part of the priestly ministry; and it is something for which all of the clergy should be prepared. They should always be ready to aid the stricken, to hear the confessions of those who are dying, to give the Blessed Sacrament when desired, to bless or anoint, and to say the words of commendation for the dying and the departed. Laymen, too, should be ready to do what they can, including the baptism of the dying, as one of the soldiers did in the crash of a military air transport off the Canadian coast last month.

"In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord?" We commend these faithful priests, who have borne their witness in the time of tragedy. They have not only done what they could for the victims, and for the comfort of the bereaved, but they have stood before the people as living witnesses to the concern of the Church for men and women in their extremity.

None can know what secret influence for good this may have in the hearts and souls of participants and passersby as well. For in their ministrations at such an hour, the spirit of Christ Himself has been shown forth, to transfigure tragedy and to demonstrate the Christian conviction that death is swallowed up in victory.

Tax Deductions

AT THIS time of year, when Everyman is preparing his income tax return, it may not be amiss to remind the clergy and professional Church workers that they can deduct the subscription price of THE LIVING CHURCH, and the purchase price of religious books, from their gross income. Professional books and periodicals are legitimate expenses, as are cassocks and other vestments that constitute the professional "uniform" of the clergy.

Lay Church folk are also reminded that they may deduct not only their cash contributions to church and charity, but also the fair value of any gifts in kind—vestments, altar hangings, memorial windows, or other gifts made during the taxable year. And if they have paid their own expenses as delegates to diocesan convention, provincial synod, or other Church gathering to which they have been elected or appointed, in our opinion those expenses are also deductible.



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God and Gorgonzola Cheese

A BOOK has to be pretty good to induce this editor to read it through twice. But *Christian Doubt*, by Geddes MacGregor, happens to be just such a book (Longmans. Pp. xv, 160. \$3.50).

Dr. MacGregor,* who is Rufus Jones Professor of Philosophy and Religion at Bryn Mawr, advances the thesis that in any genuine religious faith doubt is a necessary element—that faith, if it be real, must contain an “implicate” of doubt.

Doubt is necessary to faith, according to Dr. MacGregor, because only in the presence of doubt can there be that sense of mystery and wonder which is at the very heart of religion:

“From the Christian point of view, doubt, wonder, and mystery are not only the beginning of wisdom . . . but are also the indispensable concomitants of that faith which, leaping always beyond them, opens the mind to receive and participate in the illimitable outpouring of divine love” (p. 154).

Chapter by chapter, the book applies this thesis to specific areas of Christian thought that both illuminate it and are in turn illuminated by it. Thus one chapter treats of the need for convention and protest in religion—protest being one expression of the element of doubt.

There is in another chapter a profound analysis of blasphemy against the Holy Ghost as “an expression of the state of mind of a person who is obstinately resolved not even to doubt his presuppositions against religious truth which might otherwise be evident to him” (p. 45). Another chapter considers “religious agnosticism” in relation to Christian humility.

Not only so, but even such apparently diverse expressions of the human spirit as laughter and silence, so far as their place in religion is concerned, are brought within the scope of the same general theme. Thus, says Dr. MacGregor, “it is this [wholesome] capacity for laughing at oneself which is peculiar to those whose faith is doubt-sifted” (p. 69), while the silence practiced by monastic communities, such as the Trappists, is presented in the book as “a devotional expression of that doubt which . . . is an implicate of religious faith” (p. 77), rather than simply a practical device for getting more potatoes peeled.

In a final chapter Dr. MacGregor turns the spotlight of his thesis on the most mysterious of all mysteries—the mystery of Christian love. Here again, whether the love be *agape* or *eros*, whether it be directed toward God or man, there must of necessity be the same element of wonder, the same implicate of doubt:

“It would seem indeed that it would be less insulting to God to write obscene blasphemies on every corner of the crucifix than to love Him without wonder; to say, for instance, ‘O God, of course, I love thee,’ as though loving God were as unremarkable a phenomenon as loving Gorgonzola cheese” (p. 153).

All of this may seem completely mystical and far removed from day to day practicality. Not so, however, Dr. MacGregor’s two chapters on Christian unity. Showing how attempts to unite different Christian bodies on the basis of doctrine have broken down in practice, and how efforts at reunion in the sphere of action must likewise fail (because any program of action inherently requires dogmatic justification), and not content with “lowest common denominator” proposals (for these inevitably rob religion of its mystery), Dr. MacGregor makes the bold suggestion that Christians begin their approaches to union by proclaiming before the world their doubts! Let Dr. MacGregor do the explaining:

“Doubt would, however, provide a basis not only intellectually sound but likely to have interesting practical results. The practical efficacy of doubt as a mediating ground is enhanced by the reluctance of the world to doubt its own presuppositions.

“By expressing the doubt implicit in their faith, Christians tend to bring themselves much closer to each other and present a united front to the world to an ex-

tent not attainable by other means. For all Christians question many propositions and philosophical theories which the world tends to accept as indubitable or even unconsciously to assume” (p. 115).

As proof of the greater effectiveness of this kind of unity negotiations in frightening the enemies of Christianity, Dr. MacGregor reminds his readers that, while delegates from Nazi Germany were permitted in 1937 to attend the Edinburgh Conference on Faith and Order, they were forbidden to attend the Oxford Conference on Life and Work.

But hear Dr. MacGregor state his case positively:

“By confessing their sense of wonder and mystery in face of propositions which the world commonly accepts or rejects without question, Christians provide themselves with a common tongue in which to interpret their doctrinal and epistemological Babel. . . .

“Were the Roman Catholic to testify more to his sense of profound mystery and wonder at the elevation of the Host, the Quaker would not only learn more about the Catholic doctrines of Transubstantiation and the Communion of Saints, but would also question whether the true doctrine of the Inner Light were as simple as he might have supposed.

“By working on such lines denominations would find that they were becoming more reconciled even in the act of believing their tenets more thoroughly” (p. 122).

This has, of course, been said often enough before—that Christian unity will be brought about as Roman Catholics become better Roman Catholics, Anglicans better Anglicans, Methodists better Methodists, etc., etc. But in the wider context in which Dr. MacGregor sets it, the proposition becomes lifted out of the category of a cliché, and is seen as a psychological possibility:

“There is far more genuine understanding and fellowship between two very profound believers of widely disparate traditions (say, an Anglo-Catholic and a Congregationalist, or a Quaker and a Roman Catholic) than there is between two people whose beliefs, being shallow and half-hearted, are little more than presuppositions. The profound believers have a common ground in the experience of doubt, not least doubt about worldly presuppositions to which shallower Christians still cling” (p. 120).

It seems to this editor that Dr. MacGregor has here put his finger on the taproot of the problem. But the chapters



*Born in Glasgow, Scotland, 1909, ordained in the Church of Scotland 1939, came to America 1949.

need to be read against the background of the book as a whole.

On page 107 the phrase "ecumenical council," by convention restricted to one of the historic general councils (like Chalcedon) that has acquired acceptance by the Church, is used as synonymous with "ecumenical conference" in the modern sense (like Amsterdam),—thus presenting a possible source of confusion to the uninitiated.

But this is a minor inaccuracy in a book on the whole so well written, so penetrating in its analysis, so undergirded by genuine spirituality. Serious students of religion should "read, mark, learn, and inwardly digest" it — and then (as Dr. MacGregor would surely have them do) proceed to doubt it.

Of Interest

THEODORE MAYNARD is a Roman Catholic layman, who has written voluminously on religious subjects.

His latest work, *Saints for our Times*, (just published), consists of 18 biographical sketches of 12th- to 20th-century saints† (Appleton-Century-Crofts. Pp. xii, 296. \$3.50).

Four Prophets of our Destiny, by William Hubben, consists of chapters on Kierkegaard, Dostoevsky, Nietzsche, and Kafka, by a onetime Roman Catholic, now turned Quaker (Macmillan. Pp. viii, 170. \$2.75).

Nietzsche and Christian Ethics, by R. Motson Thompson is, in the words of the author's prefatory note, "an attempt to show the supremacy of the Christian Ideal in face of the strong attack with which it has ever been confronted" (Philosophical Library, 1951. Pp. 104. \$2.75).

An eye-opener for any who think that credit for the Catholic revival in the Church of England is all on the Oxford side of the ledger: *Cambridge Churchmen* ("An Account of the Anglo-Catholic Tradition at Cambridge"), by John Castle (Mowbrays, 1951. In America: Morehouse-Gorham. Pp. 16, with two plates. Paper, 30 cents).

A litany of the Name of Jesus appears on p. 159 of this editor's copy of T. T. Carter's *Treasury of Devotion. The Holy Name*, by E. D. K. Wood, consists of 38 "devotional notes" on a slightly different version of this prayer (SPCK, 1951. Pp. x, 205. 6/6).

†Francis of Assisi, Anthony of Padua, Elizabeth of Hungary, Thomas Aquinas, Catherine of Siena, Joan of Arc, Thomas More, Ignatius Loyola, Philip Neri, Francis de Sales, Vincent de Paul, Rose of Lima, Isaac Jogues, John Mary Vianney, John Bosco, Mary Bernard Soubirus, Frances Xavier Cabrini, Therese of Lisieux.

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NEW YORK — Installation of the Rev. James A. Pike as dean of the Cathedral of St. John the Divine, New York City, will take place on February 16th. Dr. Pike will be the cathedral's first dean since 1942.

NEW YORK — When Guests Come.

By ELIZABETH MCCrackEN

Built by neighborhood people, for the neighborhood, the Church of St. Edward the Martyr* on East 109th street in New York City is still a church for neighborhood people, but they are different from the wealthy families that built and first worshipped there in 1883.

Now approximately 150,000 Puerto Ricans live in Manhattan.

Among them are Episcopalians trained and nurtured by the Church in Puerto Rico. The present congregation of St. Edward the Martyr is largely made up of Puerto Ricans.

The diocese of New York sees its responsibility and opportunity in the neighborhood. Bishop Gilbert saw it when the neighborhood became predominantly Puerto Rican three or four years ago. Bishop Gilbert was diocesan then, and he and Bishop Donegan, then the suffragan, studied the situation carefully. In the Church of St. Edward the Martyr they saw a place where work for the Puerto Ricans might be built up. When the opportunity presented itself to use the Church of St. Edward the Martyr for this work, the bishops enthusiastically pushed the idea.

At a recent meeting of the convocation of Manhattan, New York's present suffragan, Bishop Boynton, told members of the convocation that the Church of St. Edward the Martyr has been transformed into the Mission of St. Edward the Martyr. The work of this new and unique mission will be to minister to Puerto Ricans who are members of the Church and also to other Puerto Ricans in the neighborhood.

The church has had a notable history. It was founded in 1883 by the Rev. Edward Wallace Neal. It was the first building in the city block on which it stands. The parish has always been a Catholic parish: in faith and in practice. The mission will continue the tradition.


In 1904, Commodore Elbridge T. Gerry became interested in the parish. The neighborhood at that time was com-

*St. Edward the Martyr was a West Saxon king, the son of King Edgar. He came to the throne in 955 at the age of 13 and reigned for four years. In 959 he was assassinated. William of Malmesbury, in his *Chronicle*, says of Edward: "Men murdered him, but God him glorified. He was in life an earthly king; he is now, after his death, a heavenly saint."

This New York church is the only one in the United States to be named for St. Edward the Martyr. In England there are many churches named for him.

posed almost entirely of wealthy New York families. Commodore Gerry extended the church building the full length of the block by extending and enlarging the sanctuary. The Commodore also created two trust funds. One of these is an endowment for the general work of the parish. The other is a trust fund, under the Confraternity of the Blessed Sacrament, established in 1911, for the payment of the rector's salary. A condition is that a rector must be a member of the CBS.

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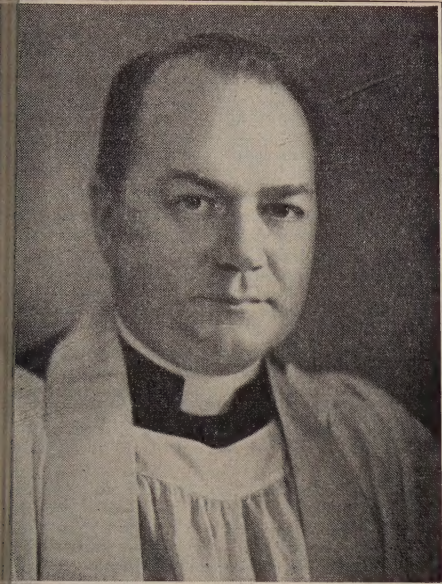


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FR. PATCHELL: Joyous about new fields.

interest throughout the years. Robert L. Gerry is junior warden. The four sons of Robert L. Gerry all served there at the altar. One of them, Elbridge E. Gerry, is on the vestry.

The vestry, seeing the new work to be done in the changed neighborhood, are in the process of conveying the property and funds to the Missionary and Church Extension Society of the diocese of New York. This makes possible a mission church with special reference to Puerto Ricans.

Following this historic incident is another. The present rector of St. Edward the Martyr, the Rev. Drury Lucadoe Patchell, who came to the parish in 1943, is particularly interested in and concerned with the people of the neighborhood. He has learned some Spanish, but finds that the people wish to learn English and do so quickly. Fr. Patchell will be priest-in-charge of St. Edward the Martyr Mission. Associated with him will be the Rev. Estaban Reus-Garcia, of San Juan, Puerto Rico.

Another historic incident: Fr. Reus-Garcia is one of the senior priests, in point of service, in Puerto Rico. He was made deacon in January, 1926, and advanced to the priesthood in August that year.

The young people are very active at St. Edward the Martyr. It very fortunately happens that Miss Josephine Martin, a student at Windham House, spent last summer in Puerto Rico, as a student worker. She has become deeply interested in Puerto Ricans, and will now work at the Mission of St. Edward the Martyr, directly with Fr. Patchell in the Church school, and in the formation of a girls' club, and in parish visiting.

St. Edward the Martyr has 32 active members in its branch of St. Vincent's

Guild (of acolytes), with three active associates and nine inactive — these last being in services. There is a fine choir.

Still another remarkable incident occurred. The New York Youth Board with headquarters in Albany, offered to be responsible for the salary of a full-time social worker, and the required equipment needed for her work in the parish house. The project is not part of the mission work of St. Edward the Martyr; but it will be carried on there, administered by the Department of Education of the Protestant Council of Churches of New York of which Bishop Gilbert is the president. The worker will be a woman trained in youth work.

The young people of the parish, hearing of the coming social worker, and also of the children from the Children's Center and their plans, came in and got the parish house in shining order for them. They scrubbed floors, and waxed them; washed windows and curtains; and otherwise got the house in excellent order. The whole place was warm with good will.

Fr. Patchell was joyous about the new fields opening up. But he said, "A priest in a Catholic parish or mission is leader, guide, and teacher. His work is to serve the people. It is evangelical work. When our guests come asking us about the Church, then we shall teach them the Catholic Faith."

MASSACHUSETTS—Father ordained son at Christ Church, Cambridge, Mass., recently.

The event, unusual enough in itself, was of special interest to Massachusetts Churchpeople because it was in that diocese that the father lived and worked as student, curate, rector, and bishop, and where his sons and daughter were born and bred. And it was of special interest to Churchpeople all over the country because the father is the Presiding Bishop. The son, the second of the three Sherrill sons to be ordained, is the Rev. Edmund Knox Sherrill.

His ordination as priest took place at the church where he has been working as curate since graduating from Episcopal Theological School in the same city last June.

WESTERN MICHIGAN—Another father-son ordination that took place recently was the ordering to the priesthood of the Rev. James Robinson Whittemore by his father, the Bishop of Western Michigan. Fr. Whittemore was ordained at Christ Church, Grosse Pointe Farms, Mich., where he will be assistant. Another of the Bishop's three children who is working for the Church is his daughter, Nancy, who is on the staff of the Christian Education Department of National Council.

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CHANGES

Appointments Accepted

The Rev. Walter McD. Bennett, formerly rector of St. Andrew's Church, Houston, Tex., is now acting assistant of the Church of St. John the Divine, Houston. Address: Box 45, Hempstead, Tex.

The Rev. Byron Jean Clark, formerly curate of the Church of St. Michael and All Angels, Portland, Ore., will become rector of the Church of St. James the Apostle, Coquille, Ore., on February 17th. Address: Box 171, Coquille.

The Rev. George Gillespie, of Winnipeg, Canada, where he is connected with the diocese of Ruperts' Land, will on April 27th take charge of All Saints' Church, Valley City, N. Dak., and its associated missions. Address: 530 Central Ave., N.

The Rev. Richard E. Lundberg, who was recently ordained priest in the diocese of Chicago, is vicar of St. Paul's Church, 320 S. Second St., Rectory: 328 Augusta Ave. Since the property is close to State Teachers' College, the lower floor is being used as a center for Episcopal students.

The Rev. John D. Mears, formerly rector of Christ Church, Toms River, N. J., will on February 18th become rector of St. Clement's Church, Buffalo, N. Y. Address: 19 Fernhill Ave., Buffalo 15.

The Rev. Alban Richey, formerly rector of St. Jude's Church, Monroe City, Mo., and St. Paul's, Palmyra, will on March 1st become chaplain and social relations counselor of the Alcoholic Rehabilitation Hospital, Butner, N. C., a relatively new unit of the state hospital. Address: L-4, 811 Demerius St., Rurham, N. C. As counselor his efforts will be directed toward helping recovered patients adjust themselves to their family, community, and religious lives.

The Rev. Mr. Richey has been released by the Bishops of Missouri to do this important follow-up work for post-alcoholics. He will remain connected with the diocese of Missouri.

The Rev. Lyle E. Scott, formerly rector of Trinity Church, Athens, Pa., in charge of St. Paul's Church, Troy, is now rector of St. Mary's Church, Reading, Pa. Address: 100 Windsor St.

The Rev. E. Hopkins Weston, formerly rector of St. Andrew's Church, Greenville, S. C., is now rector of the Church of the Good Shepherd, York, S. C., and chaplain of the Church Home for Children in York.

Armed Forces

Chaplain William J. Barnett, who has been in Korea since July, may be addressed: 514 Med Ctr Co., APO 301, c/o P. M., San Francisco.

Chaplain (Captain) William A. Boardman, formerly at Memphis Air Force Base, Tenn., is now with the 118th Tactical Reconnaissance Wing, Shaw Air Force Base, S. C. Because of the uncertainty of military tenure, he has resigned as rector of St. Luke's Church, Cleveland, Tenn.

Chaplain (Major) Robert Knowlton Gumm, for the past five and one-half years canon of the Cathedral Church of St. Luke, Orlando, Fla., has been recalled to active duty in the Air Force and may be addressed after February 18th at the chaplain school at Fort Slocum, N. Y.

Changes of Address

The Rev. Douglas R. MacLaury, priest of the diocese of Chicago, formerly addressed at Ravenna, N. Y., may now be addressed at Box 53, Lebanon, Ind.

The Rev. H. E. S. Reves, assistant of St. Agnes' Church, Miami, Fla., formerly addressed at 1732 N.W. Third Ct., may now be addressed at 1949 N.W. Fifth Pl.

The Rev. Joseph R. Walker, priest of the diocese of Southern Virginia, formerly addressed at 1009 W. Franklin St., Richmond, Va., may now be addressed at 3418 First Ave., Richmond 22.

The Rev. James L. Whitcomb, chaplain of St. Mary's School, Peekskill, N. Y., should be addressed at the school, rather than at St. Mary's Convent, Peekskill.

Ordinations

Priests

California: The Rev. Charles E. Shrewsbury was ordained priest on December 21st by Bishop Block of California at the Church of St. Mary the Virgin, San Francisco. Presenter, the Rev. E. M.

Pennell; preacher, the Rev. Eric Jackson. To be vicar of St. Columba's Mission, Inverness, Calif.

Florida: The Rev. Henry Wolcott Prior was ordained priest on December 21st by Bishop Juhan of Florida at St. James' Church, Lake City, Fla., where the new priest is in charge. Presenter, the Rev. D. B. Leatherbury. Address: 613 S. Marion St.

Indianapolis: The Rev. Edward A. Callanan, Jr., vicar of St. James' Church, New Castle, Ind., and the Rev. Gail Edward Howlett, Vicar of St. John's Church, Crawfordsville, were ordained to the priesthood on January 5th by Bishop Kirchoffer of Indianapolis at Christ Church, Indianapolis. Presenters, the Rev. R. F. Thornton; preacher, the Rev. Dr. M. H. Shepherd, Jr.

Massachusetts: The Rev. Clinton Thomas Macy was ordained priest on December 15th by Bishop Nash of Massachusetts at St. Paul's Church, Island of Nantucket, Mass. Presenter, the Rev. Bradford Johnson; preacher, the Rev. D. A. Bennett. To continue in charge of St. Peter's Church, Salem, Mass.

The Rev. Edmund Knox Sherrill was ordained priest on December 15th by his father, the Presiding Bishop, at Christ Church, Cambridge, Mass., where the ordinand will continue as curate. Presenter, the Rev. G. M. Day; preacher, the Rev. Dr. M. H. Shepherd. Address: 17 Farwell Pl., Cambridge 38. The new priest is the second of the Presiding Bishop's sons to be ordained.

The Rev. Mason Wilson, Jr. was ordained priest on December 16th by Bishop Nash of Massachusetts at the Church of the Messiah, Woods Hole, Mass., where the new priest will be in charge. Presenter, the Rev. L. F. Wallace; preacher, the Rev. Dr. C. W. F. Smith.

Newark: The Rev. Worthington Campbell, Jr. was ordained priest on December 17th by Bishop Washburn of Newark at St. Paul's Church, Montvale, N. J., where the new priest is vicar. Presenter, the Rev. J. F. Savidge; preacher, the Rev. K. E. Helm.

Osaka: The Rev. William David Eddy was ordained priest on September 22d by Bishop Yanagihara at Christ Church, Osaka, Japan. Presenters, the Rev. S. T. Kubo and the Rev. John Lloyd; preacher, Bishop Emrich of Michigan. The ordinand, who has been canonically connected with

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NOTICES

DIED

DOGGETT, at Montclair, N. J., on Saturday, January 19, 1952, Evelina Porter, in her 87th year. Wife of the late Rev. Walton Hall Doggett, daughter of the late Major General Fitz John Porter, and mother of Porter Doggett of 380 Claremont Ave., Montclair.

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CHANGES

the diocese of Virginia for some time, may be addressed at Monoyama Boys' School, Osaka.

Deacons

Main: John Colby Myer, M.D., was ordained deacon on October 20th by Bishop Loring of Maine at the Cathedral Church of St. Luke, Portland, Maine. Presenter, the Rev. A. R. McKinley; preacher, Dean W. D. Hughes. To be vicar of St. George's Mission, York, Maine. Address: 2 School St., Sanford, Maine.

Michigan: Jay P. Coulton was ordained deacon on October 28th by Bishop Emrich of Michigan at Christ Church, 120 N. Military, Dearborn, Mich., where the new deacon will be curate. Presenter, the Rev. E. R. Green; preacher, the Rev. John Shufelt.

Two men who have given up careers in business to study for the ministry were ordained to the diaconate on December 14th by Bishop Emrich of Michigan at Virginia Theological Seminary, where they will be students until June.

William C. Norvell, who was presented by the Rev. Ivor Curtis, was a communicant of All Saints' Church, Pontiac, Mich. **Jones B. Shannon**, who was presented by the Rev. J. L. Trotter, came from Christ Church, Cranbrook, Bloomfield Hills, Mich. The Rev. Dr. A. C. Zabriskie was the preacher.

Newark: Benjamin Pierson Ford was ordained deacon on December 27th by Bishop Washburn of Newark at St. Mary's Church, Sparta, N. J. Presenter, the Rev. E. S. Ford, father of the ordinand; preacher, the Rev. R. B. Pegram. To be curate of St. James' Church, New York.

New Mexico and Southwest Texas: Charles Leonard Henry, lay pastor in Belen and Socorro, N. Mex., was ordained deacon on December 19th

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CHANGES

by Bishop Stoney of New Mexico and Southwest Texas at St. John's Cathedral, Albuquerque. Presenter, the Rev. R. H. Channon; preacher, the Rev. Lawrence Cantrel. The ordinand was baptized as an infant by Bishop Stoney, then rector of Grace Church, Anniston, Ala.; later the ordinand was presented for confirmation by the Bishop.

New York: The Rev. Samuel Wiley, a former minister of the Presbyterian Church, was ordained deacon on November 9th by Bishop Donegan of New York at the Cathedral of St. John the Divine. He was presented by the Rev. Dr. Rene Vaillant, who had been his French professor at City College in New York.

Southern Virginia: George R. S. Little was ordained deacon on December 7th by Bishop Gunn of Southern Virginia. Presenter, the Rev. C. H. Harrison; preacher, the Rev. Paul Chaplin. To serve Emmanuel Church, Box 129, Phoebus, Va.

Tennessee: Frank Mauldin McClain and William Augustus Jones, Jr. were ordained to the diaconate at St. John's Church, Memphis, Tenn., by Bishop Dandridge of Tennessee on January 1st. Presenter, the Rev. Alfred Loaring-Clark; preacher, the Rev. Dr. W. J. Loaring-Clark. To continue graduate study at General Theological Seminary and Virginia Theological Seminary, respectively.

West Texas: William Francis Craig was ordained deacon on December 21st by Bishop Jones of West Texas at St. Thomas' Church, Corpus Christi, Tex., where the new deacon will be in charge. Presenter, the Rev. David Rose; preacher, the Rev. H. P. Osborne. Address: 357 Brooks Dr.

Western Michigan: David M. Potts was ordained deacon on December 14th by Bishop Whittemore of Western Michigan at St. Mark's Church, Newaygo, Mich., where the ordinand will be in charge. Presenter, the Rev. Dr. D. V. Carey; preacher, the Rev. T. M. Jones.

Deaconesses

Deaconess A. Josephine Peterson, retired, formerly addressed St. Martha's Home, Knoxville, Ill., may now be addressed at 398 W. Tompkins St., Galesburg, Ill.

Lay Workers

Mr. Barton T. Fuller, who has been layreader at Holy Trinity Church, Hobbs, N. Mex., will be designated as lay pastor of that church after February 1st. Mr. Fuller, the owner of an oil field supply business, will serve the church part time until his ordination. He will work under the oversight of the Rev. Robert D. Parlour, vicar of the churches at Marfa and Alpine, Tex.

The Rev. Ronald A. Wyckoff, formerly pastor of the First Methodist Church in Sherburne, N. Y., is now lay missionary in charge of St. George's Church, Chadwicks, N. Y. He is a postulant for Holy Orders in the diocese of Central New York.

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ATLANTIC CITY, N. J.

ST. JAMES' Rev. North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Sun 8, 9:30, 11

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed), HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS' Rev. Raelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

NEW YORK CITY

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nurserv;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10;
Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9, 11, Ch S 11; Thurs 10 (Healing); Fri 7

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

St. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturges Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail